PACIFIC SCHOOL OF RELIGION
BERKELEY, CALIF. MWF

HOLBROOK LIBRARY
PACIFIC SCHOOL
OF RELIGION

The American Friend

Old Series
Vol. LII No. 6

MARCH 22, 1945

New Series
Vol. XXXIII No. 6

And standing still in the Light within, and therein waiting, ye will see your Savior Christ Jesus, raising you up out of Death.—GEORGE FOX.

They Shall Build the Old Waste Places
Rufus M. Jones

Stories of Conquest—A Study
Harold Chance

Don't Expect Too Much
R. Furnas Trueblood

A Religious Visit
A. Ward and Lena Applegate

Unconditional Love
An Editorial

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For March 25—The Last Week

(Matthew 21:6-16)

THE REJECTION OF CHRIST'S KINGDOM

No more dramatic incidents are to be found recorded in history than those of that period in the life of Jesus called the last week. Our lesson today treats of two incidents in the beginning of that week—The Triumphal Entry and the Cleansing of the Temple.

There was a strong Messianic expectation among the Hebrew people. The stage was all set for a conqueror to appear who would be able to mobilize an army or command a heavenly host and overthrow the Roman rule in Palestine and restore the national sovereignty of Israel.

What a different kind of conqueror rode into Jerusalem that morning on an ass followed by a few disciples and some women and children. So certain was this king of the impending doom which was to follow the rejection of his kingdom that he wept when his beloved city came into view. Jesus went directly to the temple, the place of worship, and after looking all about, returned with his disciples to Bethany to spent the night there, and so ended the first day of this eventful week.

What Jesus witnessed that day in the temple must have stirred him to the depths. The religion of his people had become a cloak for their greed. In the name of religion and in the sacred precincts of the temple, the rulers were exploiting the worshipers for gain. The seriousness of the offence was found in the fact that their sin attacked their national and religious life at its very core—the place of worship.

The prophet spoke of Israel's sins being graven on the horn of their altars. Since true worship is the act of consciously realizing communion with God, which can only be achieved as the soul is in time or in harmony with God, to fail in worship is to cut the life line to right living.

Any personal or social sin of greed or covetousness can defeat the whole Christian life if it can defile man's worship. It is not strange that the "Dark Ages" of the Christian church was also a time when indulgences were sold and the mercenary priest stood between the worshiper and God. It was against this unholy practice, more than any other, that Martin Luther made his effective protest. However the reformation did not free the Protestant church from its inordinant desire for tithes and offerings. While each member should be willing to contribute his proportionate share to maintain the organized church, it is always a dangerous practice to set a price on a person's religious practices.

Questions:

What kind of reception would Washington give Jesus today if he were to appear as he did in Jerusalem?

Is he not offering himself and his kingdom as he did two thousand years ago?

Did he resort to mob violence to cleanse the temple?

Is there any evidence that Jesus struck any man with his whip of cords?

P. M. T.

For April 1 – The Author and Perfector of Our Faith

(Matthew 27:62—28:9)

THE EASTER MESSAGE

The ease with which a sleight of hand performer is able to deceive his audience is a good commentary on man's faulty perception. The success of the performer is found in his ability to attract the attention of his audience to some minor incident while he makes a major change.

In our study of the Resurrection, we can easily make the same mistake. The seal broken and the stone rolled away; the earthquake and the appearances of angels; the empty tomb; the sudden appearances of Jesus, even in the closed room; and many other unusual incidents as recorded by the Gospel writers, all tend to focus our attention on them to the extent that we may overlook the most important and significant portion of the Easter message.

We are concerned with the Christian gospel because it is the power of God unto salvation to every one that believeth. The greatness of that power is not found alone in the supernatural manifestations in material things whether it be in healing the sick or raising the dead. Rather it is found in its power to transform character. The extent to which physical phenomenon is helpful in making Christlike character is questionable.

The rich man was told that even though one rose from the dead and preached to his brothers, they would not believe. Without any attempt to detract from the things that men did see, let us turn to the more important things that they did not see. "The things that are seen are temperal, but the things that are not seen are eternal."

The faith that can trust God to make an oak tree from an acorn or grow a mature man from the tiny embryo should have no trouble in believing that the God who clothed our spirits with flesh and blood could give us another body when the one we have today returns to the dust as it was.

The heart of the Easter message to me is that although that manifestation of God in the flesh ceased on the cross when Jesus died, his resurrection confirmed the fact that death could not touch his spirit. So to me he was the Eternal Spirit, the one who is alive forevermore, and because He lives He is able to give to all those who trust and obey Him, the same eternal life. While we look through a glass darkly, the lines of Whittier express our faith and hope.

I know not what the future hath
Of marvel or surprise
Assured alone that life and death
His mercy underlies.

. . .

I know not where His islands lift
Their fronded palms in air;
I only know I cannot drift
Beyond His love and care.

Questions:

Is it easier to say, "Thy sins be forgiven thee; or to say, Arise and walk?"

Are transformed lives the greatest evidence of Christ's resurrection? Are they not also an assurance of life to come?

Is not nature as great a manifestation of God as anything that deviates from it?

P. M. T.

S. O. S. CALL

To succeed, White's Institute must have a house mother and a farmer-gardener immediately. Salary and maintenance. Wire, Superintendent Parvin W. Bond, Wabash, Indiana, collect.

The editorials and articles in the Penn Teachers' Monthly as well as the comments on the Uniform Lessons will be very helpful to the teachers of young people and adults.

THE AMERICAN FRIEND

Authorized by The Five Years Meeting of Friends in America

ERROL T. ELLIOTT, Editor
PERCY M. THOMAS, Associate Editor

Published Fortnightly at 101 So. Eighth St., Richmond, Indiana
Subscription Price—$1.50 per Year

Old Series Vol. LII No. 6 | MARCH 22, 1945 | New Series Vol. XXXIII No. 6

Entered as second-class matter, March 23, 1918, at the post office at Richmond, Indiana, under the act of March 3, 1897

Unconditional Love—Its Cost and Triumph

A Good Friday-Easter Meditation

For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us.—Romans 5:7,8.

ON a certain Friends Meetinghouse the words, "Unconditional Surrender," were written in a conspicuous place and a line drawn through the last word, changing it to read, "Unconditional Love." Changing unconditional surrender to unconditional love suggests not so much a way to end this present war, but a principle basic to the Christian gospel and thereby to the peace of the world.

It is easy to speak of unconditional love, but it is not easy to practice it. We can love those who reciprocate, but we cannot easily love those who hate and persecute. Is there a love which knows no bounds—a love that is able to transcend the evil behavior of men and love them still?

Most of us do not know what it means to have this question driven to its extreme. We have never had the secret police suddenly appear and take a loved one into custody, to prison, and to death. We have not known the pain of gnawing hunger and the cry of our own children for bread. It is too easy for us to sit in the midst of plenty and affirm our belief in unconditional love. We have not faced the acid test.

Paul, in his letter to the Roman church, drives this problem to a focal point by saying that men are generally not willing to die for one another. They will hardly die even for *good* men, but God revealed the nature of his love in that while we were sinners and unlovely, Christ died for us. Therein lies the most profound, yet simplest truth of the gospel and thereby of life itself.

What is the nature of a love that is unconditional? Surely it must be defined as more than an affection or sentiment of one person for another. It is more substantial than emotion alone. It is not the ability to ignore evil and to love people in spite of their sins. Rather it is the ability to see, beneath and back of human behavior, the causes of evil conduct. It is the ability to understand the evil doer and to distinguish between him and his act. Jesus, looking upon the market place, the seats of exchange, and the other centers of moral infection, penetrated it all with an understanding of the sinners. He could not hate because he understood the nature of their spiritual and moral disease. The physician could not hate the patient.

THE WISDOM OF THE CROSS

Particularly is this made clear in his words on the cross, "Father, forgive them; they know not what they do." His words were not mere generosity, they were true. He was not overlooking cruelty and sin, he understood the sinner, they did not *know* what they were doing. They who crucify, persecute or hate never know fully what they are doing. They are blind—blind to the truth. They do not understand themselves, how can they therefore understand their neighbors. Hence crucifixion and conflict continue, for men do not realize that in attacking others, they are really projecting their inner conflicts. Who of us has entirely escaped such blindness!

More than that, love is full visioned, it sees the *guilt* as well as the *disease* of men. It does not see them as being entirely victims of their circumstances, but recognizes also the wilful choices they have made. Love assumes that as sinners they can be changed, so that what they once hated they will love, and what they once loved they will hate. Their choices can be transformed. They are deeply made for a better life.

There was One who saw with crystal clearness the basic law of love whereby men can be thus transformed. He saw it clearly and followed it steadily even to the cross. Giving himself vicariously, he made that cross redemptive. To be redemptive, love must always make vicarious sacrifice. The cross is redemptive because of the one who was on it and because it carries the central meaning of life itself.

Too long we have kept Calvary veiled in the mystery of speculative theology. We have hardened it into a legalism until men could find in it no

genuine meaning for life. We have tried to make it too much a matter of belief only, and belief without life is dead. The cross is not only a historical event, it is a living truth, shaming our easy defeats and touching penitent men with life. In the cross are the wisdom and the love of God and therein lies redemption for men. How slow we are to learn, to understand God's law of love.

EASTER—LOVE TRIUMPHANT

Because redemptive love is life itself, it cannot be confined by death. It may be postponed, retarded, hindered, but it cannot be defeated. This unyielding love made the resurrection as inevitable as the crucifixion. Easter becomes thereby a tremendous necessity. It is as invincible as Spring. Crosses, tombs, and stones are futile little devices of foolish men against such a stupendous reality as the living Christ. Of course, he lives. Easter is as logical and as true as Christmas and Calvary. We cannot build on this little spinning earth of ours barriers against the dawn. Night can never defeat morning. The Sun of Righteousness will always arise with healing in his wings.

We live in a world where crucifixion and triumph seem curiously mixed. Our madness has made ten million crucifixions during the past few years alone. We hear such words as "victory" and "freedom" but, looking right and left, we wonder from whence they could possibly come. Freedom, victory and peace will not come from East or West, right or left. There is no victory in saying, "Lo here, or Lo there." It is rather in the other dimension of the human problem—we must look within. If there is to be any victory, it will spring up through the human soul. It will spring up because it cannot be stopped. The creative God is not defeated. This war, deadly as it is, has not thrown the universe into reverse. We have merely tried to go contrary to it, for *we* are in reverse while the laws of God are as true as ever. Our obstinacy and ignorance have crushed us on the laws that were designed to save us.

Hidden under this winter crust in the heart of men lies something that cries out against the falsity and suicide of the hour. In some men it may be very weak, but it can become stronger. In others it is fanned to the white hot zeal of a prophet. Although this is true, we shall not get any general Easter experience suddenly out of this war—not suddenly and not general, but a better world will come from nowhere other than the cross. If we get a decent world, it will come from God, but not without the pain of Calvary. The chief point is not how quickly we get it, but from whence we expect it. Our progress will not be in the length of the strides we make, but in the direction we are going. These are times in which we need to move closer to Calvary to do our thinking. Nothing less than unconditional love will suffice.

Calvary and Easter offer a profound opportunity to rethink life and its meaning. The pain of the world would not be bearable, in fact, life would not be worth living, if a deeper, redemptive meaning could not be found. Pain of itself can never save us, but it can be transmuted into saving grace by love, and that love must be unconditional.

Therein lies our victory. Lift then our anthems. Let us hymn our faith. But let us not sing without thoughtfulness for there can be no Easter morning for men—no kingdom of God except on yonder side of the cross. Who of us has hands clean enough and hearts pure enough to ascend this steep, rugged, holy hill of the Lord—Mount Calvary!—E. T. E.

They Shall Build the Old Waste Places

(Isaiah LXI:4)

By Rufus M. Jones

WE have done a good piece of work in rebuilding destroyed areas and we shall no doubt have more of it to do in Europe and Asia, but what I have in mind in this article is a novel and untried type of rebuilding "old waste places." What I intensely desire is to have a large number of our well-prepared youth return to rural areas, recover abandoned farms, make them fertile again, revitalize the rural Meetings, and pour fresh life into the communities which once produced most of our leaders in Church and State—and can do it again. Our greatest presidents and statesmen, our greatest educators and our most creative spiritual leaders were nurtured in the country. The blind rush to our great cities, the focus of life on money-making, on comforts and labor-saving gadgets, on society and entertainments, are signs of loss of virility and of an effete civilization. We cannot have sound, solid, true life in America by piling up wealth, by constructing artificial splendors and expanding life horizontally. A "two-chair man" is intrinsically no better, no more important than a "one-chair man." Disillusionment dogs that false track of life.

FOR HIGHER VALUES

Men made in the divine image can never be satisfied with mere material successes. Futility lies in wait for that line of expansion. We *must* find the way back to reality and to simplicity. And that means, I am convinced, a return to the country, to the farm, the garden, and to the restoration of the rugged qualities of rural life. The abandoned farms which sons have left for city life, the land gone back to bushes and woods, must once more become fertile land, with orchards and gardens and corn fields and, best of all, regions of pure, abiding love, homes of true nurture, breeding places of men and women who have the honest-to-goodness moral and spiritual qualities that bring honor and permanence to a nation.

The country is the true, natural habitat for children, as it is for flowers and birds, and the rural school can be made an efficient instrument of education, if the community desires to have it such. Up to my seventeenth year, I got an admirable start in my educational life in an old-fashioned country school. The constant contact with the world of nature unspoiled is an immense asset.

But important as the recovery of the farm land is, and important as it is to

make our unused soil produce the food of which it is capable, my major concern is for the revitalization and spiritual fruitage of our rural communities which once more, as in the past, ought to be the vital centers in the life of the nation. They cannot perform that function if the promising youth are steadly drained off to the cities, and no returning stream of vigorous and re-creative life comes back to the country. Anyone can see, with little imagination, what the result is bound to be if the stream of life goes in only *one* direction.

New Pioneering

The most dramatic story in our history is the story of winning and advancing the *frontier*, in the slow push westward. Every stage of that advance was beset with danger. Men, and women too, left their nests of ease and comfort and endured hardship, privations and suffering. Just when this invasion of the frontier was happening, Carlyle wrote to Emerson, "How beautiful to think of lean, tough Yankee settlers, tough as gutta-percha, with most occult unsubduable fire in their belly, steering over the Western mountains to annihilate the jungle and bring back bacon and corn out of it for posterity of Adam."

It is a story of extraordinary heroism. If we were still myth-makers, we should have a marvelous mythology of the conquest of the West, starred with a new list of the type of Hercules, Theseus, Jason, Ulysses and Bellerophon, the fighter of beasts. *This* is our supreme epic. But now we have no more horizontal frontiers to conquer. We no longer hear the call, "Go west, young man, and fulfill your destiny." Our frontiers are now all within the area of our settled domain, and our heroisms are to be exhibited, not somewhere else, not climbing Mt. Everest, or discovering the poles of the earth, but in the humble sphere of our common, everyday life.

The persons who are successfully to revitalize and transform rural communities cannot be sent from outside to operate as missionaries. The moment a rural community suspects that somebody has come to give them an uplift as a missionary, with an aura of superiority, the work is defeated before it begins. Nowhere in the world is the air of superiority, or the suspicion of it, more quickly resented than in rural communities.

Persons who are to help, to guide, and to inspire, must become a living, natural, intimate part of the community life. There must be no cleavage, no sense of above and below, no touch or sign of clan. The person who is eventually to produce an uplift and to infuse a new creative spirit into the community must first of all lose all sense of his importance and every thought of his precious leadership, and become heart and soul an inherent part of the community, sharing its life, understanding its ways and its problems—its joys and its sorrows—and winning the confidence of the community by deserving it. What I have in mind cannot be done by a visitor, or an occasional missionary incursion. It can be done only by persons who identify their lives with these rural communities and share the kind of life that makes a genuine community.

For Friendly Communities

I especially am concerned, of course, as would naturally be the case, that as far as possible our Quaker youth should settle their homes in communities where there are, or can be Quaker Meetings. I am looking forward to a time when our Quaker Meetings will become much more centers of community life than has been the case in the past. I do not want to see any let down of the meeting for worship. That must remain, in the future as in the past, a source of inward life and power, the spiritual feeding place of the soul and the meeting place with God, in spirit and in reality. But no true Friend can live unto himself and be satisfied with high occasions of peace and joy and comfort.

A Meeting of the Society of the Children of the Light ought to be a center of radiation, a filling station for service and for life-building in the community, especially for the children of the community. This sense of mission, if it once becomes a life purpose, would transform the somewhat ineffective Monthly Meeting into a vital center of creative work and make it more interesting than the movie hall now is.

Of course I know that there will be a cry raised that there is no time in the crowded life of busy America for any added effort, and it will at once be said that this sense of mission to the community will in the end transform the Meeting. Well, to take the second part first, my answer is that most Meetings need to be transformed, and if we remain truly alive spiritually, and deeply conscious of our heritage, the transformation will be in the direction of our fundamental ideals, not away from them.

Now as to that cry about time. I have discovered in a long life that there is always time for those activities of life which rise to the level of greatest importance. In most lives there is a vast waste of time and if life were simplified, as it should be, and first things put first, we should be able to find an unexpected surplus of time for our cups to run over, and to become the salt and light of our communities. This project, which no doubt looks visionary at the first glance, and difficult to realize in the actual world of events, is by no means as difficult or as hard to realize as have been most of the projects which the Friends Service Committee has carried through triumphantly. We have too often assumed that the Meeting affairs would take care of themselves, somewhat as lilies grow, neither toiling nor spinning. "It will be taken care of without human effort or the planning of man." No it won't. One has only to look at the empty Meetinghouses and the dying Meetings, and the neglected communities, and the spiritually unguided children to see how false that easy, happy theory is. The time has come—it is long overdue—when there must be wise, intelligent planning if we are to save our precious ship, and we must take to heart St. Paul's words of wisdom, that spiritual service is reasonable, that is, *intelligent* service.

Contributions From C. P. S.

In no distant time, large numbers of youth will be coming back from CPS camps, from work in hospitals and homes for feeble-minded children, from being guinea-pigs for the control of strange diseases, from army and navy services, from C.O. prisons, and from foreign relief. They have endured hard discipline and they know what constitutes *real life*. They have gone down into the deep and, one hopes, have been purified of shams and follies. They will be admirably fitted, or at least many of them will be, to launch this experiment of rebuilding the waste places and of making the rural regions blossom like the lily of the valley and the rose of Sharon.

I am proposing that the Rural Life Association select and locate our choice youth—especially young married couples—in places where there are Quaker Meetings, or where there can be a new Meeting. I hope that some of that zest and zeal which has gone into the selection of men for our work camps, and for the perilous tasks on the Burma Road, in Mexico, in North Africa, in Lisbon, in Cairo, in France, in Poland, and in Russia may go into this channel.

If we are to see a real revitalization of our spiritual life, we must have a consecration of our truest and best youth to the task of rebuilding the life of our home communities.

PASCHAL MOON

I look out on our sleeping fields
But in my mind I see
An olive grove and the Man of Grief
In a new Gethsemane.

ANN DIMMOCK.

Stories of Conquest

A Study in Contrasts

By Harold Chance

THREE hours after the Japanese attacked Pearl Harbor, another offensive force struck five thousand miles away in the Philippine Islands. This thrust came far up on the northwest coast of the Island of Luzon. Four or five miles inland is the town of Vigan, beautifully located near rolling hills, with cocoanut groves, banana plantations and rice fields surrounding it on three sides. A little river known as the Mestizo (meaning half-breed) washes the northern streets of the village, then winds its sluggish way through sand dunes to empty into the China Sea.

The Violent Conquest

At the mouth of the Mestizo, Japanese landed for the attack. The papers of the day said the town was virtually undefended, except for the brief, stubborn resistance of a few snipers barricaded behind the walls of the old Spanish high school. After an hour's fight, the Filipinos surrendered, and the Japanese, leaving a few police troops behind, proceeded on down the coast in their invasion boats to the beautiful Gulf of Lingayen. Here a white sandy beach stretches crescent-shaped for miles around a gently curving shore line. Back of the beach sway towering cocoanut palms, and back of the palms is the jungle.

Here the first real military action took place. The beach was well defended, and a deadly toll was taken of the Japanese landing forces. Hundreds were killed as they jumped from their barges; others were sucked out to sea by the strong undertow which swings along the coast; still others were killed as they sped over the white coral sand. In the end, the resistance of Filipino and American soldiers was overcome, and Lingayen Gulf became the main landing area for troops which eventually overran the Island of Luzon and finally joined forces on Bataan Peninsula with Japanese who had fought their way up from the south. We know the final story of Bataan!

As this new cycle of conquest closed in upon fifteen million Filipinos, tragedy ensued. But conquest by violence is no new experience for the Filipino. Back of the Japanese conquest was the American; back of the American, the Spanish; back of the Spanish, the Malayan; back of the Malayan, the Indonesian; back of the Indonesian, the Javanese; back of the Javanese, the savage Papuan. In the dim dawn of an earlier age, these savage warriors from New Guinea nosed their hollow log canoes westward through the Macassar Straits, and skirting the east coast of Borneo, found themselves in the Sulu Sea which washes the white coral sands of the Visayans—the central Philippine group.

The Conquest of Spirit

Thus we trace briefly the history of conquest by violence in the Philippine Islands—the history of world conquest in miniature. Down through the centuries has marched a succession of military men and their empires. Their passing is a kaleidoscopic view—the Egyptian, the Babylonian, the Assyrian, the Persian, the Greek, the Roman—but in due time all empires pass, along with the men who create them.

Men have known this for a long age, but gradually they are coming to recognize another and more significant fact. It is this: even in the midst of violent, transitory conquest, there goes on, century after century, another kind of conquest. This, too, is as old as the history of man, yet different in its purpose and method. This conquest is lasting because it works in the realm of the spirit, the heart and the mind. Its method is love. Its dawning force is God.

We can illustrate this deeper conquest without leaving the South Sea Islands. Let us look again at Vigan. The town lay bathed in the magic light of evening as an ancient twelve-passenger bus jarred to a stop on the south side of the miniature plaza. Filipinos slipped noiselessly by in the dusk, their sandals stirring up little trailing clouds of dust in the unpaved street. A few stood nearby to watch the arrival of two new American teachers. This was something of an event only because the ratio of Filipinos to Americans in the Ilocos Sur province was one hundred thousand to one. Even a very insignificant American takes on importance under such circumstances. The fact that the new arrivals were tired and a little homesick accounted in part for the enthusiasm with which they watched a slightly stooped, white-faced, white-clad man, whom we shall call David Gray, emerge from the darkening shadows with a friendly greeting and an offer of hospitality at the local Christian mission.

Next morning after breakfast in the garden, we watched the missionary place a heavy pack on his back and take his burden toward the hills where lived the Tinggians. Months later, when we had become familiar with the language and ways of the Filipinos, an opportunity came to follow David Gray into the hills "as he went forth conquering and to conquer."

Through his gentle, far-reaching methods, this slight and great-spirited man exercised a transforming influence over the lives of the Filipinos. One day he strapped a light, steel-shared plow to his back, carried it to a remote mountain valley, and there before the wide-eyed natives, turned the good earth to the sun. Even a crooked stick pulled by a water buffalo can scratch the ground, but how black and rich the soil looked when deeply turned with steel. In the tropics, God gives an abundance of sunshine and rain. When man answers with even a modest care of seed and soil, hunger and want give way to plenty.

Spirit Conquers Disease

Another day, the steep zig-zag path led to the challenge of a cholera-infested village. Dirty, stripped rags hung fluttering from the branches of every mango tree—rags tied there to frighten the cholera devils away. It is not easy to replace superstitious with scientific practice, but when death stalks the village day by day, when the grave-diggers are always at their work, when the waving rags are obviously ineffective, even a primitive people are willing to try boiling their water and cooking their food as a means of ridding the village of a terrible scourge.

Then there was a religious service on a moonlit Sunday night. Only those who have lived near the equator know the spell of tropical moonlight. It has a strange, unreal, blush quality which colors even the green of banana plants and cocoanut palms. Such a setting gives a mystical sense little known in other climes. John S. Hayland in the Swarthmore Lecture, 1928, says, "There is an hour . . . when the stars are unbelievably clear and close above. . . . The trees stand silent around one with a friendly presence. The whole world seems to be intent, alive, listening, eager. At such a moment, the veil between the things that are seen and the things that are unseen becomes so thin as to interpose scarcely any barrier at all between the eternal beauty and truth and the soul which would comprehend them."

It was on such a night as this that we watched the barefoot hillmen gather

and sit cross-legged on the ground. Gently stirring leaves made the only sound. Minutes lengthened into a full half-hour of silence. Then in a voice almost as quiet and deep as the silence, the missionary spoke. We could understand only enough to know that, like Paul at Athens, he was declaring unto these primitive men an Unknown God. One whom they could love rather than fear, One who had made all men brothers, One who dwelt within them and would guide them rightly if they learned to do His bidding.

These ideas were new and strange. They were hard to understand and harder to believe. But they had listened and learned from this man before. Had he not told them of new ways to plow and plant? His words had proved true; they had conquered hunger. Had he not told them of new ways to frighten the cholera devils away? His words had proved true; they had conquered cholera. Now he hold them of new ways to conquer fear and hatred, and as they listened with upturned faces, expressions changed, and one knew that a larger and more beautiful life was growing within. The shackles of an age-long bondage had been broken. This was permanent conquest indeed!

When Love Conquered Violence

David Gray's greatest conquest was made one night on a lonely jungle trail leading to the mission. A Filipino, just returned from a political rally which had inflamed the natives against the "Americanos," lay in wait for him. When Gray approached, the young patriot stepped into the trail and said, "Unless you prepare to leave the Island immediately, you will be killed." David Gray replied, "I will not run away, and I cannot fight with you. That is not my way of life; my religion forbids it. I feel that my place is here, and if you have made up your mind to kill me, I shall not try to stop you with violence."

A little later, friends returning home along the trail found the missionary beaten and bleeding, and carried him to the mission hospital. There was horrified speculation about the savage attack, but when he was able to talk, Gray refused to tell the name of his assailant. When, after weeks of suffering, he was able to return home, his first thought was for the man who had attacked him. He borrowed a pony, hitched it to a two-wheeled cart, and drove through the hills to a barrio town where Pedro, his assailant, was in hiding. A little inquiry and an hour's search brought the two men face to face. I do not know what was said at that meeting, but I do know that when David Gray returned to the mission, Pedro sat beside him in the cart, slept that night in the missionary's own bed, and the next day enrolled in the local high school.

Ten years later, I stepped off the elevator of the Times Square Hotel in New York City and walked straight into the arms of David Gray. After an exchange of greetings, my first question was, "How's Pedro?" The missionary's face lit up as he said, "Pedro is my most trusted and valuable native evangelist in our island province. He is doing a marvelous work. He is touching thousands of lives each year. In a few years he will head the local mission."

The Invincible Conquest

Thus, through the power of his life and service, David Gray won the love and respect of the Filipinos, and conquered hate, ignorance and fear. His is a permanent conquest that continues even now. Men like David Gray are the type of the conquerors of the future, when conquest must be wrought by creative love rather than by violence. The hope of the world lies in the increasing number of men and women who will conquer in this new way, who will take upon themselves the discipline, the dedication, the sacrifice to overcome the world. Too long have we procrastinated with the thought that this is not a convenient season. The times cry out for a testimony of the power of love. Men are coming to hate themselves for the things they do to one another. The very darkness of these tragic days can make the Christian testimony stand out in bold relief. Like David Gray, we begin wherever we are, by simple acts of generosity and good will, by refusing to use any sort of violence, by overcoming evil with good. This is the Christian conquest. We *can* be "more than conquerors through Him who loved us."

Don't Expect Too Much!

Our Spiritual Preparation

Sermon By R. Furnas Trueblood

Our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods.—Daniel 3:17-18.

SOME of the stories in the book of Daniel have appealed to children through the generations. "Daniel and the Lion's Den," the "Three Boys and the Fiery Furnace,"—those stories were written to appeal. They were written to arouse courage, loyalty and endurance. But I expect some of us may have said sometimes, "Those stories promise too much. God doesn't always protect his children from physical harm." We all recognize that now, although there was a day in ancient Israel when people thought God did promise complete protection and prosperity to the righteous—the people who were good and served Him. Remember the Psalm, "Blessed is the man who walketh not in the counsel of the ungodly . . . Whatsoever he doeth shall prosper." We know now that the righteous often suffer. The writer of the book of Daniel must have seen that too. He wanted to encourage his people, but he wanted to warn them as well, "Don't expect too much."

For that reason he put in the mouth of his heroes these words, "But if not . . . " Those words are my text. That is one of the finest things in the book. Don't you see, this story teller was saying, "My heroes were prepared in spirit for any eventuality. Are you? So that is my subject for today, "Let US be prepared in spirit!"

Facing Defeat

First then, let us be prepared in spirit for any eventuality. Suppose catastrophe in some form should come, are we prepared in spirit for that? Rufus Jones reminds us that Josiah Royce once defined faith as "an insight of the soul by which one can stand everything that can happen to him." Well, that is beautiful, but are we prepared with that kind of faith? We have been taught to take literally the words of the hymn, "God Will Take Care of You." But like Shadrack, Meshak and Abednego have we learned to say, "BUT IF NOT—"?

Stop and look at some of the things that might happen to most any one of us. It will not be a fiery furnace, or a den of lions. No, very probably not that. But, it might be harsh criticism.

Maybe it will be disappointment in the ability to accomplish what we have wanted to do. Even a ball game often demonstrates the poor preparation that many people have in spirit. Are you prepared in spirit to lose? Are you prepared in spirit to have your work turn out to be a failure or the cause for which you have striven and prayed, and given the best years of your life?

And there is another thing—unanswered prayer! Are you spiritually prepared for that? For any of us, any eventuality might be sickness or disaster, trouble or sorrow. David Braun of Swarthmore is reported to have said,

"Paul turned his troubles into testimonials." Are we spiritually prepared to do that?

A possible eventuality might be the sudden experience of being plunged into an environment of hysteria. Perhaps God will see us through in the way that we feel He should, BUT IF NOT—what then? I have read that Whittier used to have a story about an Indian tribe, that he told with great enjoyment. When the tribe went on a drunken debauch, one Indian was always chosen to stay sober. So, when our nation gets into a panic, or our community gets hysterical about something, am I spiritually prepared to stay sober?

To be sure, we have probably always thought that God would always seem very near in time of trouble, and we could call on Him and that would be the end of it. But if not—what then? I'm not suggesting here that there is ever a time when God is not near. But I do know that there are times when it is hard for us to recognize His presence,—times when troubles blind our eyes and deaden our hearing. We cry, and expect an answer according to our liking, but perhaps that answer would not be good for us and it does not come. It may be that we have been led to expect God to answer our every whim. But if not! We would better think that over!

When Prayer is Difficult

Now the second thing I want to suggest is "Let us be prepared for worship." I'm thinking of both public and private worship, and I am still keeping that text in mind, "But if not—" Suppose you come to public worship expecting to hear a good sermon—BUT IF NOT! Or eager for a good anthem—BUT IF NOT! Or expecting to find something beautiful in the windows or surroundings—BUT IF NOT!

Do you remember what John the revelator said about worship? "I was in the Spirit on the Lord's day." He was an exile on a barren island. He wasn't depending on outward circumstances. He was prepared in spirit. We ought to go to Meeting that way too—in the spirit, in fellowship with the Spirit, in the right kind of spirit.

The same thing could be said about private worship. The reason so many people get no help from prayer is because they are not prepared for it. They are not in the right spirit. They pray with a negative attitude, and they should pray saying, "In Thee do I trust." They try storming heaven's doors, and they should "be still and know."

But suppose you do come in what you think is the right spirit, and you feel sure that you ought to find prayer meaningful and helpful, and even then it doesn't prove true immediately—but if not! What then? Do you have the patience and the perseverance and the sensitiveness to keep at it, and keep learning and keep trying? If you do, the experience will come.

Once more, are you prepared in spirit for helping people? Are you prepared for service? The book of Daniel says that the reason Daniel was chosen for a place of responsibility was because, "An excellent spirit was in him." Daniel 6:3. He was prepared in spirit to serve. That is at least partly what it means. Are we prepared like that? Do we say, "Well, we'll take this responsibility as long as we can see some results. . . . " But if not! What then? Or do we say, "Yes, we'll help and serve others as long as they show their appreciation. . . . " But if not! What then?

One of the early missionaries to China worked for many years with no converts, and not many signs of appreciation on the part of those for whom he worked, but apparently he was prepared in spirit, for he did not quit. Some have set out to try Christ's creative way of love with great enthusiasm and zeal, but after a while they have said, "It doesn't always work." But suppose it doesn't always work, dare we say "BUT IF NOT. . . . We still believe it is the best way, God's way, and we trust in God," and then, dare we go ahead?

No doubt there will be times when we shall all need encouragement. There is encouragement and challenge in a poem such as this one. I do not know the author, but the thoughts are very helpful.

"When things go wrong as they sometimes will
When the road you're trudging seems all up hill,
When the funds are low and the debts are high,
And you want to smile, but you have to sigh;
When care is pressing you down a bit,
Rest if you must, BUT DON'T YOU QUIT!"

That, my friends was the spirit of Daniel, and the friends of the fiery furnace story. "OUR GOD IS ABLE TO HELP US—BUT IF NOT, we still believe His way is right; we still have faith; we will not quit." That is the *Christian* spirit. So, let us be prepared!

A Religious Visit

By A. Ward and Lena Applegate

THE morning sun and our huge four-motored ship of the Pan American Airways rose simultaneously from the rim of the world and Miami Bay as we put off for Cuba and Jamaica on the fifth day of the new year. Sunrise over the ocean, seen from the window of a winging plane, is an experience not to be lightly regarded nor soon forgotten. In this instance, as we look back upon the finished journey, it was a portent of days brightened by friendship, of horizons widened by travel and of missionary interests increased by seeing missionary work done.

One of our very earliest recollections is the wave of excitement that swept the United States when, during the war with Spain, the entrance to the harbor at Santiago de Cuba was closed by the daring exploit of Lieutenant Hobson sinking the coal ship "Merrimac" athwart the long and crooked channel connecting the bay with the Caribbean. It was therefore with a considerable amount of geographical interest that we looked down upon the lovely and familiar view of the mountains, the coast line and the ancient city of Santiago. The question may rise in the minds of many; Why go first to Santiago instead of to Havana? It is a very short distance from Miami to Havana as the crow flies and an airplane flies the same way.

The query is easily answered. All of Friends' work at present is located near the eastern end of the island. The two centers, Banes and Holguin, are only about five hours by train from Santiago whereas they are twenty-six hours by train from Havana. With anything like reasonable good fortune in schedules it is possible going via Santiago to leave Miami during the morning and spend the night with Friends in either Holguin or Banes. We therefore chose to go via Santiago.

On account of the construction of our new school building in Banes, Hiram Hilty had been spending the major portion of his time there, but he was on hand in Holguin to welcome us when we arrived at the Mission Home a few minutes after dark on Saturday evening. Exactly four weeks before, Mary Esther, the youngest of the Hilty family, had arrived to take up more or less permanent residence and Lena Applegate particularly was elated over being one of the "early Americans" to extend semi-official and shall we say "auntlike" or "grandmotherly" greetings to the newcomer. In any case the exchange of cordial good wishes between them seemed to be mutually enjoyed.

We had all the sympathy in the world for Janet Louise with her "under three" mixture of Spanish and English. It's bad enough to have to learn one language at a time. What must it be when you have no language and you have to learn two languages at once?

Going to Bible School and Meeting for Worship in Holguin after our lapse of nine years afforded a very good opportunity for renewing acquaintances. At such a time, the ability to remember names and faces, and to get them properly connected, really pays dividends in friendship. We were again impressed by the strength of the Friends group at Holguin. Leadership in "Colegio Los Amigos" is also vitally concerned with life in the Friends Meeting.

When we moved out from the center at Holguin and began the experience of visiting Meetings we found that our time had been efficiently managed by those who had made the plans. We visited all the Friends' homes in the village of Auras and held meeting at night. Under the leadership of Arsenio Catala, pastor at Gibara, we called on many business men in that city and then held an appointed meeting in the church at night. We called on Friends in Chaparra, held meeting at Velasco, visited the school and held a meeting at Puerto Padre and renewed our long friendship with Emma Martinez, veteran and faithful missionary, who is so widely esteemed in the city to which she has given the major portion of her active years.

Banes Friends are actively and energetically engaged in the construction of a well-planned and commodious new school building and church. Their position in the city is one of influence. The United Fruit and Sugar Company, with E. A. Walker as the superintendent, is very favorably inclined toward the work of Friends. This interest dates back to the earliest period of Friends' work in that part of the island when, at the suggestion of Captain Baker, first representative of the Company in Banes, Friends began working in the city. Many ways, both great and small, have been discovered by the Company for helping Friends to keep a progressive educational and religious work in good order. This is particularly noticeable at the present time.

At a forum meeting, which we held for the consideration of world outreach by Friends, it was clear that the time has come for us to open ways giving Friends in Cuba an opportunity to serve where we need the help of those who speak Spanish. Flying across from Santiago to Kingston, Jamaica, was merely a matter of an hour and a half but it was worthily spent. The Caribbean, ten thousand feet beneath us, was as blue as they had told us it would be, only more so. We were royally greeted. Wendell and Faye Farr were the first persons we saw. To our utter dismay and chagrin, the only person whom we saw while we were gone that we should have remembered, by all means, was our erstwhile Earlham College friend, now Crown Counsel of Jamaica, Harold Ballysingh. He was with the Farrs "and we knew him not." But after all, eighteen years are eighteen years. Soon Harry Wellons came and later Dr. Kenneth Crooks.

This was the beginning of two very busy and very profitable weeks. We were within the limits of all the Friends Meetings in the island except two. We visited all the schools except the infant school at Highgate. There were meetings of Friends' Educational Council, The Happy Grove Board, The Finance Board of Cleremont, Friends Jamaica Mission, and Friends Service Council, all of which we attended. We met with Elders and Overseers groups, Bible School councils, and the Yearly Meeting Workers' Conference, and with faculty groups, families and individual Friends who had concerns they wished to express. Our two Sundays were spent at Seaside and Port Antonio and at Highgate, Quaker Hill and Albany. We went to prayer meetings. We swam in the Caribbean with the boys from Happy Grove. We lived in the homes of kindly Friends whose generous hospitality was extended. In short, we made an earnest endeavor to carry out as fully as possible, the provisions of the Minute with which Friends in Wilmington had liberated us for a "religious visit among Friends" in the two islands.

On three occasions, we sat for a few minutes in the bedroom of Montclair Hoffman, where he lay seriously ill and waiting the release of the translation to the heavenlies which came on February 9. We shall never forget the privilege that was ours to hold his hand while we prayed together in one of the last ministries of his earthly life.

We are deeply convinced that the forward-looking program at Cleremont and Friends College will open the way for a large and useful service to those who live in Jamaica. The training given there in manual arts and crafts will do much to establish new skills from which ways may be found to lift the economic level of the whole island. Jamaica Welfare, a branch of government service, is very much interested in the program. Happy Grove, which has been one of Friends' important educational centers for many years, has an increased enrollment this year and has a most significant responsibility for producing future leaders in the fields of cultural development.

Volumes could be written about the great needs which were everywhere apparent in these two fields. The encouraging thing to remember also is that volumes could be written of progress that has been made in many ways as Friends have lived and served among these brotherly neighbors of ours who reside in the islands of the Caribbean. We are for more, and more frequent, visits to the Friendly areas of world outreach.

HOW SHALL WE GET READY?

By Stanley Hamilton

Everyone agrees as to the importance of the small community, and as a producer of able, devoted people no substiture has yet been found for the farm family. But how may the rural community be restored? Where are the people who will do the rebuilding?

Well, some of them are in CPS. All who have visited the CPS camps agree that out of this experience will come many concerned young Friends, ready and able to help in the task of restoring the Society of Friends at the grass roots. One of the young men recently wrote, "I believe in the Society of Friends. I want to settle in some rural area and be a minister, perhaps not in the traditional sense. I want to make my living by farming but I want to carry on, along with that, a living ministry." Others wrote in asking how they may get settled in Friends' communities as teachers, farmers, ministers, workers, business men, and so forth.

Many in the armed services are also having long thoughts on the future and are wondering how to help make the kind of a world that ought to be. Some of them are writing in, sharing their plans and hopes for rural living.

For a Sound Plan

Among these hopeful and far-seeing correspondents are some whose plans are definite and well ordered. They know where they want to settle, what they can do, and have the means at hand. One young Friend has even recruited a small, like-minded group to settle in his neighborhood. However there are many, especially in CPS, who will not have the means to get started in any rural vocation. Some of these men have been in camp, without income, for nearly four years.

How may those of us help who have been living in relative comfort all this time?

Two methods of procedure have been suggested. One eastern Friend, an experienced business man, has suggested that a nonprofit corporation or cooperative be set up under joint care of the American Friends Service Committee

and the Rural Life Association. He suggests appointment of a committee of Philadelphia business men and lawyers and representative mid-west farmers and business people to organize a lending agency. He believes that a sum of two hundred and fifty thousand dollars should be raised by issuance of bonds valued at one hundred dollars a share. Each subscriber to a one hundred dollar bond would pay one hundred and ten dollars, of which ten dollars would go toward overhead and administrative expense. The bonds would bear interest at the rate of three per cent per annum. Money would be loaned in local communities by committees of resident Friends and others concerned, who knew local people and conditions and who would be approved by the agency. The Friend who set forth this idea suggested an interest rate of four and one-half per cent per annum on the loans. When I stated that this interest rate seemed high, he pointed out that these would be unsecured loans and that the whole plan should be business-like. He said further investigation might show that the loan rate could be set at four per cent.

We Can Begin Now

Another Friend, a mid-west farmer, told me recently that he and his wife were planning to reduce their CPS contributions and put a sum of money in a savings account each month. This fund will be used when needed as a loan to some young man in CPS who needs help in getting established. When the larger scheme was explained to him, the loan agency plan, he thought it a good idea and much needed.

The proponent of the larger plan thinks it could be done with little difficulty. He says, " this will be a splendid way for Friends to invest some of the money they have made out of the war. I believe Friends will see the need and will respond readily. Besides, it is a good investment at three per cent—and safe, because Friends will do the lending in the local community."

Perhaps both means ought to be used. There does seem to be a need for such an agency. But the traditional plan of concerned older Friends helping younger people to get started ought to be revived. The loan agency would perform a much needed service in bringing together those who should be helped and those who have the means. The Rural Life Association could be very useful at this point.

Do you know of any farms that will be available to young, experienced farmers? We have some listed, but we should like to have more. This also is a very practical way to rebuild Quaker communities.

PERMANENT CONSCRIPTION

A Statement by the American Friends Service Committee

The American Friends Service Committee feels an obligation to express our opposition to the proposal for peacetime conscription now being discussed and which may soon be considered by Congress. Our opposition is rooted in a deep concern for maintaining in our nation those religious and moral values which must be the foundation of a true democracy. Freedom, not merely political nor merely of religion and conscience, but full freedom of mind and spirit, is one of these values. Reverence for the individual which treats him as a person, not as a cog in a military machine, is another. Emphasis upon the powers of mind and spirit rather than military might as the creative forces of democracy and peace is a third. The ideals of a world freed from the fear of war is a fourth. Peacetime military conscription is the enemy of these values.

The danger of conscription to American life may not be apparent at first sight, but we believe that in the long run a permanent policy of compulsory military training would establish the authority of the State over the conscience of man. By State decree, men would be forced to learn and use the methods of war regardless of the dictates of conscience and be required to disregard the guidance of the voice of God within leading them into ways of love and good will at whatever cost.

Many reasons have been advanced to justify universal military training. The basic reason given is that of national security. We believe that conscription, rather than strengthening our security, will greatly undermine it, particularly if we adopt it solely for our own interest and without reference to world opinion. International fears and suspicion will be aroused and steps will be taken by others to offset military might thus flaunted by a powerful nation.

We are not impressed by the arguments of expediency advanced in favor of conscription. It would not be a significant means of reducing unemployment. The problem of full employment for workers and that of steady sales and profits in commerce and industry are not truly solved by unproductive military establishments, the great costs of which are met by taxation. Instead of safeguarding the rights of labor, conscription easily can become a threat to its freedom. For example, it is entirely possible to take away the right to strike by calling up workmen to the colors and then ordering them back to work under military command.

Educational institutions find it hard to refuse Government subsidies to include military training in their curricula. Yet, to become financially obligated to the State may be to lose unwittingly that freedom which is the surest guarantee of the advancement of knowledge.

We believe the benefits which are supposed to accrue to the young men undergoing military training will prove to be illusory. As to patriotism, sacrifice under compulsion is seldom ennobling. Rather, a free and voluntary dedication to service is the strength of the State. As to discipline, that which is enforced often dissipates when pressure is removed. Enduring discipline is self-discipline.

As to physical benefits, these will be more soundly established if the same money and care are expended throughout the country by civilian agencies. Health is gained, not so much by a year's military training, as by attention to the physical needs of boys and girls through infancy and childhood.

As to education, we see in military training a serious interruption to the courses of study through high school and college. We believe it may cause many young men to lose initiative and enterprise at an age when these should be particularly encouraged.

We dread especially the psychological effect of conscription on our nation. It will intensify a spirit of violence and encourage reliance upon force. It will create a false sense of security based upon arms while neglecting the importance of economic, social and political instruments as a surer defense.

Conscription intensifies the passion for national sovereignty. To adopt it now, independent of international negotiations, would imperil the hope of international federation at the very moment when the nations are seeking to build effective machinery to maintain world peace and order. We believe a prime objective in inaugurating a world league should be the abolition of conscription and a reduction of armaments. For at the root, we are convinced that there is no permanent security for our country in military strength. Rather, our dependence should be in the power of justice and good will. Above all, we seek for our fellow men freedom to serve mankind under a sense of divine ordering. Only thus can individuals and the nation as a whole learn and follow the will of God.

Who is wise? He that learns from everyone. Who is powerful? He that governs his passions. Who is rich? He that is content.

THE UNITED NATIONAL CLOTHING COLLECTION

Clothing for Europe, which has been a major concern of the AFSC and certain other committees since the beginning of the war, has now become a national concern of the people of the United States. As a result, there will be a UNITED NATIONAL CLOTHING COLLECTION during April, 1945. This statement is for the purpose of explaining to you the part of the AFSC and your part in this drive. You are already reading about the drive and hearing about it over the radio. Some of your questions and the answers are listed below:

1. What organization is putting on the United National Clothing Collection?

Answer: The drive is sponsored by the American Council of Voluntary Agencies for Foreign Service and the United Nations Relief and Rehabilitation Administration. (UNRRA)

2. Is the AFSC cooperating in the National Clothing Drive?

Answer: Technically the AFSC is not part of the drive; actually the Service Committee's collections of clothing are part of the total European relief program.

3. How does the AFSC Clothing program fit into the total program?

Answer: 1. The object of the United National Clothing Collection is to get all the clothing possible. Organizations like the AFSC with a program of continuous clothing collection are not required to participate in the drive but are allowed to continue their regular collections, increasing them if possible.

Answer: 2. UNRRA expects the AFSC to care for its own clothing distributions in Europe. UNRRA does not expect to turn any clothing over to AFSC workers abroad. Therefore it is important for Quaker work in France and elsewhere that AFSC clothing collections be increased—which will in turn increase the total clothing collection of the United States.

4. If local groups now collecting clothing for the AFSC, give their collections during April to the National Drive, will the National Drive turn them over to AFSC if requested to do so?

Answer: NO. Clothing for AFSC work in Europe must be sent to one of the AFSC collection storerooms.

5. Will the AFSC accept clothing designed for the National Clothing Collection?

Answer: NO. The AFSC may only receive clothing for AFSC work at home and abroad.

6. Will it be all right for local groups to interest more people in giving clothing to the AFSC?

Answer: YES. The object of the drive is the maximum amount of clothing. All clothing given to the AFSC will be part of the total relief clothing for the suffering people of Europe.

The Friends Ambulance Unit is engaged in transport and medical work in China. Because of this fact and the extreme difficulty of getting any supplies into that country, the American Friends Service Committee has no thought at present of attempting any kind of a clothing program there.

If further questions come to mind, the Clothing Committee will be glad to try to answer them. Any clothing you can give during 1945 to help relieve the distress abroad will not only be appreciated by those who receive your gifts, but also by the Quaker workers who are your representatives in war-torn Europe.

The Clothing Committee,

ELEANOR STABLER CLARKE,
Chairman.

ON VISITING CONGRESSMEN

BY SUMNER A. MILLS

Recently the writer felt concerned to talk to Congressmen about peace time conscription and spent two days in Washington visiting the Indiana delegation. Some impressions received from the eleven interviews with representatives and senators may be of interest to persons concerned with this issue.

It was quite apparent that the deluge of mail received by them has created a strong impression and that they realize that peace time conscription is more than just a "hot potato." They see that it involves a fundamental change in American policy which requires sober study in the light of post war developments. To date, the mail opposing conscription seems somewhat heavier than that from its advocates but it was indicated that the educational campaign of the American Legion is just now getting under way.

The following is a rough attempt to classify the attitudes disclosed by eleven interviews:

One—definitely committed to peace time conscription.

One—probably favors it but not enthusiastic.

Six—willing to postpone until after the war.

Two—opposed but will support as last resort.

One—irrevocably opposed.

The popular stock answer now is that we should wait until the boys come home.

I venture to suggest ten points to bear in mind when trying to inform legislators on this issue.

1. Realize that the legislative situation may change over-night—keep up-to-date.

2. Express your views before the votes are lined up when even telegrams may be ineffective.

3. Urge postponement along with outright opposition.

4. Make letters and interviews short and concise.

5. Do not try to cover more than one or two points.

6. Do not expect the Congressman to be impressed by fine distinctions or subtle arguments.

7. Do not become dictatorial or demand a public stand in advance of final consideration.

8. Realize that most Congressmen are trying, sincerely, to represent a majority of their constituents and favor some kind of international organization.

9. Encourage them when they are known to oppose this legislation.

10. Always remember that most Congressmen, as well as most other citizens, believe that military power is the necessary and inevitable basis of our international policy until post war events show it to be unnecessary.

I was greatly helped by E. Raymond Wilson who is now spending full time in Washington as the executive secretary of the Friends Committee on National Legislation. Raymond Wilson's wide experience and background of knowledge enabled him to bring out the implications of conscription in some of the calls when he was present.

It is to be hoped that Friends will continue and increase their support of this National Committee which is supplying information directly to more than seventy-five hundred individuals and organizations, as well as representing all Friends in legislative matters.

If the enactment of peace time conscription is to be avoided it must be defeated in Congress.

Friends are encouraged to keep on writing and to exercise the good old American prerogative of climbing Capitol Hill to lay concerns on our public servants as befits a government of the people, by the people and for the people.

GOOD NEWS!

Qualified Negro nurses are accepted by both the Army and the Navy! If you know any that wish to volunteer, tell them to write to the Army Nurse Corps or the Navy Nurse Corps, Washington, D. C., to avoid possible local opposition. If discrimination is encountered, notify Mrs. Mabelle K. Staupers, President of the National Association of Colored Graduate Nurses, 1790 Broadway, New York, N. Y.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

SIN

If thou did'st keep strict tally of sins, O Lord, who could live on?

Psalms 130:3 (Moffatt)

* * * *

Sin is anything in my life which keeps me from God or from other people.

A. J. RUSSELL.

* * * *

Sin is the placing of self-will or selfishness above the claims of love and duty.

WILLIAM NEWTON CLARKE.

* * * *

Sin is not an act or a series of acts, but an inward state of soul . . . and all sins are the outcome of a wrong state of soul. Sin is the consent of the soul to wrong.

W. FEARON HALLIDAY.

* * * *

The truth is, sin is a fault, for which there is responsibility and just blame. . . . It has various degrees of intensity and blame-worthiness, but it is not adequately accounted for by any theory that regards it as mere misfortune.

WILLIAM NEWTON CLARKE.

* * * *

It is true that man as we find him is struggling up from animalism to the full life of a spiritual being, and that much of his sin is accounted for by the survival of the animalism that he is outgrowing. The brute in man is the source of much of the evil that we observe. . . . It is not so much the brute in man that is sin, as it is the preference of the man for the brute rather than for the spirit (that is) the yielding of the spirit to the brute.

WILLIAM NEWTON CLARKE.

Within a park sat shattered human things.
These once were men— . . .
And here they sit. The trees and grass are green;
The birds still sing; but ears are deaf, and eyes—
Dead glassy fish-eyes—gape upon the scene
Like burnt-out lamps, and only curses rise
To show life still is in the human clod.
I turn and look the other way.
Does God?

GEORGIA HARKNESS.

* * * *

And some glimmerings of light began to break forth in me which let me see my inward state and condition towards God. . . . And now I saw that, although I had been in a great degree preserved from the common immoralities and gross pollutions of the world, yet the spirit of the world had hitherto ruled in me, and led me into pride, flattery, vanity and

THIS ALONE IS VICTORY

(In protest against the wave of vindictiveness and savage brutality which threatens to engulf the world at war's end)

Humanity, awake! arise! and see:
That this, and this alone, is Victory:

Not boasting and the curse of maddened tongue,
In lustful passion of fierce vengeance flung
Into the crushed teeth of the beaten foe,
(Aping the Caesars of the long ago),
But knightliness of high nobility,
That knows no one is safe till all are free—
That human life is more than goods and gold
And none are warm while one is cold—
Not blind with pride, but with the larger view
That in God's sight we are the guilty too!—
With humble faith that sees man's basic worth
And longs to heal the grief and pain of earth—
Rejecting faith in fang and tooth and claw
And righting our own wrongs by fairer law,
That there be fresh atonement from this cross,
Lest all this tide of blood, this fearful loss
Should teach mankind no lesson, go for nought
That all this agony so dearly bought
With shocking death on land and flaming seas
And all war's countless woes and miseries
Be only treason to man's highest good:
The agelong struggle toward true brotherhood—
Knowing these millions under war's red wheel,
Broken and blasted by the birds of steel—
These little children seared by fear and fate
Are but the victims of man's greed and hate,—
That for each sinking ship and town aflame
(Dear God, forgive!) ours is the common shame!
Then let us turn from baseness of the clod
And heed the terrible challenge of our God
To seek the Holy Grail of Life anew,
To build the fair new world against the blue,
Where all chains shall be broken, all be free—
This, *and this alone,* is Victory!

VINCENT BURNS.

THE EMMAUS ROAD

To you who walk with me the Emmaus road
That winds its questioning way from Calvary
Down by your door and mine where wars corrode
The mangled hopes of our nativity,
I make appeal. Is He no longer here
Who took the victory from death? Why still
Grant souls and bodies to Mars' auctioneer
With thirty pieces in his blood soaked till?
Is Christ not here, I ask, who never mocks
Our God inherent cravings to be free?
Are His clear words "Fear not" a paradox?
Is there no meaning in His "Follow Me"?

LELIA S. MARSTALLER.

WHERE THE SNOWS AND ICE HAVE STOOD

Where the snows and ice have stood,
Violets blossom in the wood.

Where the leaves have blown to rest,
Here the quail has built her nest.

Where cold Winter ruled as king,
Springtime comes—to laugh and sing.

Where the peach tree boughs were bare
Petal perfume showers the air.

Where cocoons once quiet lay
Butterflies go by today;

And where Death hath sown before,
Reapeth Life, the country o'er.

ARDIS R. MICHENER.

superfluity, all which was naught. I found there were many plants growing in me which were not of the Heavenly Father's planting, and that all these, . . . must be plucked up.

THOMAS ELLWOOD.

* * * *

Then let him think of slums and sweating and prostitution and war, and ask if the burden of these is not grievous, and if the burden of them ought not to be intolerable. Let him remember that these horrible things are there, not because some men are outrageously wicked, but because millions of men are as good as we are, and no better.

WILLIAM TEMPLE.

* * * *

I have been tried with the applause of the world, and none know how great a trial that has been, and the deep humiliations of it; and yet I fully believe it is not nearly so dangerous as being made much of in religious society.

ELIZABETH FRY.

* * * *

Forgive my sins; O Lord; forgive me the sins of my youth and the sins of mine age, the sins of my soul, and the sins of my body, my secret and my whispering sins, my presumptuous and my crying sins, the sins that I have done to please myself, and the sins I have done to please others. Forgive me those sins which I know, and those sins which I know not; forgive them, O Lord, forgive them all of Thy great goodness. Amen.

Private Devotions, 1560.

THE LILIES DO GROW

Friends, You who now come to suffer by a Land-Flood, keep on the Rock, for there is Safety, though a Storm be in the Sea, and the Flood be great, and the Winds great, and the Way rough and crooked, the Seed Christ can make all plain. And so think not the Winter and Cold Weather, nor the Night long; for the Lilies do grow, and the Gardens do give a good smell; and there is a difference between the Carnal Mind and the Spiritual, and the Meetings of Adam in the Fall, and them that be gathered into Christ the Resurrection, and the Life, and Power, and Spirit. And the Sun shines, and the Light is clear, and not dim, that you may see your Way and Life, though there is a Storm and Tempest in the Sea. And so mind the Summer, and singing of Birds; and not the Winter and Night, in which evil Beasts do yell. . . . And the Rock remaineth.—GEORGE FOX.

It is the happy living and not the happy dying in which human happiness consists.

For Younger Young Friends

Did your class have a clothing drive for the AFSC this year? Perhaps at the time it seemed like a lot of clothes or maybe not very many. But when those you gave were put with others, they made about two hundred seventy-three thousand articles of good warm clothing that will help make many people happy and comfortable again. There were several thousand more articles that are not suitable for Europe and these were sent to needy people in this country.

Did you give a pair of shoes you had outgrown? They may not have looked like very much, but they helped to make up eighteen thousand, one hundred, nine pairs of shoes that have been sent to people who needed shoes. Do you remember reading about the children in France who had only boards tied to their feet for shoes? Some of the shoes that were sent this year went to these children.

Did you send a gift to a child in a Relocation Center this year? More than fourteen thousand presents were sent by the Service Committee this Christmas time. They went to children in Relocation Centers and to some other American boys and girls who would not have had any presents without our help.

Were you one of the many boys and girls who made soap for the AFSC? More than two tons of soap were sent to Switzerland and France during the year. You can guess how welcome it was when you know that soap is one of the scarcest items in Europe today. How would it feel to do without soap?

Sometime ago we said there was a great need for sewing materials in Europe. In answer to that need, four hundred, eighty-eight pounds of cloth, needles, thread and scissors were sent abroad. Most of it went to Egypt and Italy where AFSC workers are helping refugees, most of whom are from Yugoslavia.

NOW THIS IS WHERE YOUR IMAGINATION COMES IN: Get the Atlas and try to find cities and towns that have about as many people in them as the figures given for articles of clothing, pairs of shoes, etc. (For example, eighteen thousand, one hundred, nine pairs of shoes—and a city of eighteen thousand, one hundred, nine population.) Then you can imagine how many people have been helped.

It would be an interesting project to make a chart or an illustrated poster of your findings and share it with your school or Sunday School.

Something else you might do to help inform your class or club about where their gifts to the AFSC have gone, would be to take a map of the world. Mark on little slips of paper the place, amount of clothing and what it was and what it was used for if that is told in this report. Then with little colored pins or tape, pin each tag to the country where the gifts went.

Here are the places where your gifts have gone during 1944: eighteen tons to places in the United States; one ton to England for use in Friends Relief Service hostels; thirty-five tons to France; twenty-three tons to Switzerland for refugees from Central Europe; ten tons to Sweden for refugees from Poland, Norway, Denmark, and Finland; nine tons to Italy for refugees from Jugoslavia; four tons to boys and their families in Syria; five tons to Jamaica, much of it for the people who were made homeless in a hurricane; smaller shipments to Puerto Rico, Madagascar, and Egypt.

If you decide to make a chart or map such as we have suggested, will you write and tell us about it? And perhaps when you are through with it, you might send it to us to use here in Philadelphia and to tell other people about the work of the American Friends Service Committee.—*Newsletter for Boys and Girls.*

CONTRIBUTORS

A. WARD AND LENA APPLEGATE—Friends' minister and wife; Wilmington, Ohio.

VINCENT BURNS—Poet, lecturer and author; 3068 West 12th Street, Los Angeles, California.

HAROLD CHANCE—Field Secretary for the Peace Section American Friends Service Committee; 20 South 12th Street, Philadelphia, Pa.

STANLEY HAMILTON—Executive Secretary of the Rural Life Association; Quaker Hill, Richmond, Indiana.

RUFUS M. JONES—Professor emeritis of Haverford College, prominent Friend and author; Haverford, Pa.

LELIA S. MARSTALLER—Member of New England Yearly Meeting; Freeport, Maine.

SUMNER A. MILLS—Clerk of Western Yearly Meeting; R. R. 7, Indianapolis, Indiana.

ARDIS R. MICHENER—Member Montclair Meeting, New Jersey; Box 93, Notch Highlands, Great Notch, New York.

R. FURNAS TRUEBLOOD—Friends' minister, West Richmond Friends Meeting; Richmond, Indiana.

Loyalty, courage, endurance, and discipline are the most fundamental of all virtues.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

PEACE EDUCATION FOR HIGH SCHOOL YOUNG PEOPLE

The times are heavy with portents of danger. The complete militarization of American education may never become a reality in the sense that it did in Nazi Germany, but certainly there are powerful forces urging it in that direction. Army and Navy control of colleges, and Victory Corps domination of high schools, do not tend to produce a generation devoted to the ideas of world brotherhood.

So much of the world's effort is given over these days to destruction. Large groups of human beings in our own country, as well as abroad, are denied the basic rights of free men. In this day of plenty, millions of children must grow up mentally and physically warped for lack of food and other necessities of life. Even a comparatively small group, endeavoring to discover the purpose of God, can wield a mighty influence for the right.

No doubt many leaders of high school age young people feel very deeply about this drift toward militarization and are anxious to do something about it but so often feel a sense of frustration because of a lack of literature written especially for youth that would help in their peace education.

In May of 1943 the Fellowship of Reconciliation launched an organization for high school youth called the Forerunners. The literature prepared for this age is some of the very best that has come to our observation. For the convenience of pastors, Sunday School teachers, study group leaders, and directors of youth organizations, a list of this excellent material is listed below.

Pattern for Peacemakers by R. Alfred Hassler.

New Wars for Old by Frank Olmstead.

Exit Empire by Vernon Nash.

The Next Peace by Alfred Hassler.

The above booklets were written by men well qualified by training and practical experience in these fields. They are a series of four study pamphlets, giving brief, to-the-point suggestions to be used in working with young people. Graphic illustrations liven up the material. They may be secured for twenty-five cents each from the Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y.

The New Testament Basis of Pacifism by G. H. C. Macgregor, D. D., D. Litt. This book is written by a Professor of Divinity and Biblical Criticism of Glasgow University in the hope of showing that for the Christian Pacifist, the negative prohibition which in the minds of many is the equivalent of Pacifism, has its source in the positive imperative of the Christian ethic which commands that every valid means be used to set wrongs right. This may be secured from Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana. Price 50 cents.—P. M. T.

BE ALERT ON CONSCRIPTION ISSUE

Recently under the impetus of a quiet nation-wide campaign on the part of the American Legion, a number of state legislatures have been considering bills on peace-time compulsory military training. Some of these are in the nature of memorials, asking Congress to enact military training legislation. Others provide for compulsory military training in the schools of the state. It is therefore important to work at the state as well as the national level.

You can:

1. Write to your state legislature or to your state representative or senator, asking for a copy of any memorials or bills on this subject.

2. Write and encourage others to write to your senators and representatives in your state legislature, urging them to oppose peacetime compulsory military training. When writing enclose one copy of an item of literature discussing the question and ask for comments on it. Later write a follow-up letter.

3. Get a delegation or go yourself to call on members of the legislature, urging them to introduce a resolution memorializing Congress to postpone consideration on peacetime compulsory military training until after the war.

4. Remind the governor and the legislature of your state that the thirty-sixth annual Conference of Governors, which met in Hershey, Pa. in June, 1944, went on record asking that the postwar military establishment of the United States should not be determined until after the war when post war needs are more clearly seen.

5. Encourage local, county and state organizations such as churches, church federations, farm and labor groups, P.T.A., etc. to write to and send delegates to interview members of the legislature.

Locally, there may be an opportunity to discuss with the mayor and members of the council of your city, the school superintendent and members of school boards, the issues involved in peacetime compulsory military training. Literature should be placed in their hands for study. Such activity is exceedingly important since the opinions of these people not only carry weight with their representatives in congress and the state legislature but also influence local politics and local school decisions.

The following items of literature are likely to be among the best for sending to members of your state legislature and to your governor:

1. *They Say—But Who is Right?*, Women's Committee to Oppose Conscription, 1924 Chestnut Street, Philadelphia 3, Pennsylvania. One cent each, ninety cents per hundred.

2. *Peacetime Conscription, a Problem for Americans*, American Friends Service Committee, 20 South 12th Street, Philadelphia 7, Pennsylvania. Five cents each, fifty for one dollar and a quarter.

3. *Should the United States Adopt Permanent Military Conscription?* (Official statements of nineteen religious, educational, civic, and labor groups) Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y., one cent each, ten dollars per thousand.

4. *Conscription*, flyer listing organizations in favor and those opposing peacetime military training, Anti-Conscription Committee, 2929 Broadway, New York 25, N. Y. Fifty for twenty-five cents, two hundred and fifty for one dollar, one thousand for three dollars and a half.

5. *Illustrated Arguments for Peacetime Conscription*, eight cartoons showing the absurdity of the arguments; Fellowship of Reconciliation, 2929 Broadway, New York 25, N. Y. Five cents each, fifty cents per dozen, three dollars and a half per hundred.

Literature may be ordered from John Swomley, 1013 18th Street, Washington 6, D. C.

ALCOHOL STUDIES

In the field of temperance, one of the greatest advances has been in the enlistment of scientific forces and equipment for the study of alcohol. The School for Alcohol Studies will be held this year, July 12 to August 3, at Yale University. Applications must be in not later than April 15. Friends should try to get a young Friend, or one not so young, enrolled.

Forum

Editor, THE AMERICAN FRIEND:

Someone said that the worst punishment conscientious objectors could receive would be for them to have to live together for the duration. Unless the stalemate of isolated CPS life gives a man completely over to frustration and regression, he at least has time and occasion for constant self-evaluation. Some men may remain oblivious of their own shortcomings and spiritual needs while loudly condemning those of their campmates.

If in some way community property or practices are violated, it is not seemly for the group to denounce the crime and try to fasten blame upon some individual. The group might better regard the violation as a symptom of breakdown of the spiritual brotherhood and unity of the community. We are truly members one of another, and righteous indignation toward the "sheep that has strayed" further weakens the community and him who condemns. The person who erred might better be regarded with the sympathy, understanding and treatment that we commonly tender to people ill in body.

The group may well meet periodically to worship in the silence that passeth all understanding, thereby strengthening the brotherhood of one with another, sharing sufferings, and seeking a vision of the highest good from the Author of the Universe. Such quiet gatherings, broken only by inspired lay messages, may well generate a humble, corporate striving to know the truth and to live it.

To people accustomed to being admonished, informed and entertained by pulpit, press and drama, the opportunity for man to know his God through a spiritual summons to silence comes as the living challenge of "Quaker meeting."

FRED NORA.

CPS, 134,
Beldon, California.

* * * *

Editor, THE AMERICAN FRIEND:

I have recently returned with my family from Palestine where tragedy seems to be in continual performance. Since my arrival, I have come across two bulletins which every Friend should read, if he has not already done so. The first is published by the Federal Council of the Churches of Christ in America, 297 Fourth Avenue, New York City. Its title is *Conflict over Palestine.*

The second bulletin was issued by the Committee on Work Among Moslems, 156 Fifth Avenue, New York City, and prepared by Glora M. Wysner.

In this connection, I should like to add that as most Americans are better informed on the Jewish aspect of this thorny problem, it is only fair that they acquaint themselves with the facts on the Arab side. It is especially desirable for Friends not to make up their minds until they have heard both sides.

Any Friends Meeting or any organization which wishes to hear the Arab side may make arrangements with me and I shall do my best to present the facts and answer questions. If another speaker could be secured to speak on the Zionist side, I should be glad to have a friendly debate with him.

KHALIL TOTAH.

Mattapoisett, Massachusetts.

* * * *

Editor, THE AMERICAN FRIEND:

After reading in THE AMERICAN FRIEND an account of the Conference in Cleveland, Ohio, a wonderful talk feast, one feels they overlooked the fact that the world needs a blueprint of a plan for peace without compulsory military training. Our political leaders will pay very little, if any, attention to the work of that Conference or the Six Pillars of Peace as they are working on a blueprint for a world organization for peace and compulsory military training. If the church cannot furnish a blueprint of a plan for peace that does not require compulsory military training in times of peace, our political leaders may furnish one that does require military training. We will reap what they have sown. We might as well try to build the largest building in the world without a blueprint as to try to build a world organization for peace without one.

We are facing a critical time in the history of our nation and the world. If the churches cannot lead the world into closer fellowship with God and to the time when "Nation shall not lift up sword against nation, neither shall they learn war anymore," our political leaders will lead us farther away from God. There is no time like the present. If the churches do not act now, it may soon be too late.

FRANK SANTEE.

Gibson, Iowa.

EMPHASIS ON FAMILY

"With half our war time marriages threatening to end in divorce and with our juvenile delinquency due to parental neglect reaching an all-time high, the American home may become our greatest war casualty," it was warned in a statement released by a committee representing Protestant, Catholic and Jewish faiths planning the 1945 observance of National Family Week, May 6 to 13, throughout the United States and Canada.

"Yet with adequate spiritual foundations, the family can take it," the committee's statement avers. "Family life must be conserved and sustained especially in war time, for within its keeping are all those values for the sake of which alone can the suffering of war be endured and justified. For this reason, National Family Week is jointly sponsored and observed by the various religious faiths of America."

Book Review

ON COMING OF AGE

BY HELEN THROCKMORTON

Wichita North End Print Shop, 1944; Wichita, Kansas; Price, 75c; 16 pp.

Quaker education may bear flowers as well as a seed crop, and from Wichita's Friends University, Helen Throckmorton stretches forth a nosegay of verse. Her slender volume is entitled, appositely enough, *On Coming of Age.* In her collection of songs, the lyrist weaves a pattern from three major skeins of feeling: a deep love of Nature's beauty, the protest of youth wounded by total war, and the awakening zest of a first-rate mind. To know the open plains is to sense with her that—

" . . . identity of Spring
Is shouted by the bluff south wind that catapults
The song and fragrance of a seasonal earth
Through septic branches and impoverished brush."

More poignant is the cry of war-battered youth—

"We are no longer living with life but against it
When all of human existence becomes terrifying and perilous
We turn to the minor remembered things
And cling desperately to their coherent sanctity."

The title poem presents the maturing of mind and heart in tones nostalgic to the older listener—

" . . . only the fire of my throat remains
And the subtle pain at the edge of my breast
And these are good . . .
They remind me of impenetrable ecstasy in the sun and unspeakable agony on the cross
And the sun and the cross are of my own devising!"

With so bright a display of imaginative expression, harnessed by the discipline so patent in her sonnets, Miss Throckmorton gives promise of being an important poet. Her book, privately published, may be secured from her at Friends University.

ARNOLD R. VERDUIN.

QUAKERDOM · AT · LARGE

In the passing of Isaac H. Meredith, whose death was reported in these pages recently, THE AMERICAN FRIEND lost an ardent supporter. His concern is continued well in the work of his daughter, Edith Meredith Koontz, of Mooreland.

* * * *

Continuing in the role of concerned Friend and active citizen, Howard B. Kershner, vice-president, International Committee for Child Refugees, has been elected to the Board of Directors of the Save the Children Foundation.

* * * *

Two Nisei students are first-line players on the Guilford College basket-ball squad. Eddie Hirabayashi is captain and guard. Teaming with him in the guard position is Henry Aikawa. Mirabayashi is the leading Quaker scorer as the season ends.

* * * *

There are now five centers of relief in France, conducted by Friends. They have varying quantities of food, clothing and medicine. Among the projects are colonies for children, resettlement projects and a farm. The latter is fourteen acres in size and is supplying supplementary food to three hundred families.

* * * *

Industrial and Social Order Council of London Friends has published a pamphlet, *Education—1944 and After.* It is written by James Strachan. American Friends, who are interested in a glimpse of the vital planning being done in the field of education in England, will find this very informing. It may be ordered from Friends House, Euston Road, London, N. W. 1. at 6 d.

* * * *

The annual award of the Children's Book Committee of the Child Study Association of America has been presented to Marjorie Hill Allee, whose serial, *The House,* ran in the *Christian Union Herald* early last summer. Many of our readers will remember this fine story. *The House* is now available in book form, published by Houghton Mifflin Company.

* * * *

When one takes only a superficial glance at the March calendar for Powell House, New York, he can see a crowded schedule of good works being rendered by New York Friends. Here, for instance, is a program for Mondays only; Intermediate English Class for those learning English; High Intermediate English Class, Evening Sewing Group, French Conversation Group, Elementary French Class, Play Reading Group, Citizenship Course. All other days of the week are well filled.

* * * *

William Wistar Comfort's book, *Just Among Friends,* will be reprinted by Doubleday, Doran and Company of New York City. The book, written in 1941, has been out of print since 1943 and the new edition, under the name of *The Quaker Way of Life; Just Among Friends* will sell for one dollar, just half of the original price. The book was written especially for non-Friends, and has been one of the modern Quaker best-sellers.

* * * *

W. O. Mendenhall writes that he has attended Scottish General Meeting held at Glasgow, Durham Quarterly Meeting at Newcastle, York Quarterly Meeting at Leeds, and Meeting for Sufferings at Friends House. He has attended committee meetings including: the Friends Service Council, Friends Relief Service, Home Service Committee and Northern Friends Peace Board, and he spent an evening with a Friends Ambulance Unit group. He has also attended Sunday morning meetings at Friends House, Edinburg, Carlton, Hill, and Adel at Leeds. He has talked to groups averaging from fifteen to twenty at the homes of Stephen Naish and Arthur Minney in York, and in two hostels. He has visited three Friends' schools, Wigton in the North, Bootham and The Mount in York.

NEWS OF OUR MEETINGS

Glen Rinard, minister of the Carmel Friends Meeting, held a series of meetings at Knightstown from February 18-25. Albert L. Copeland is the minister of the Knightstown Meeting.

* * * *

Jonesboro, Indiana, Friends Meeting observed February as stewardship month, under the direction of the Stewardship Committee. This was a feature of all meetings and the closing exercise of the Sunday School and on the last Sunday a Bible Quiz was held. The minister spoke on stewardship at the worship services, prayer meetings and Sunday School. The World Day of Prayer was observed with cottage prayer meetings in various homes in the forenoon, and in the afternoon a union service of all churches in the community was held.

* * * *

West Union Friends Meeting of Western Yearly Meeting, has a homecoming called the Annual Harvest Home to which old friends come from other cities to share a chicken dinner, and auction sale following. This year over four hundred were in attendance, and the sale of rugs, quilts, etc. netted a considerable sum which is devoted to benevolences. The Meeting has had a new carpet laid, and a new heating unit was installed early in the winter. They have sent in twenty-five subscriptions to THE AMERICAN FRIEND, which is more than the number of resident families in the membership.

* * * *

Bangor Quarterly Meeting met in regular session in Marshalltown, Iowa, Meetinghouse on February 24, with an attendance of more than two hundred, representatives being present from all churches except one. Ten ministers were in attendance. George H. Lewis presided at the meeting of Ministry and Oversight, and Wade Dillavou was in charge of devotions. One Meeting reported that Bible teaching was given in their public schools with teachers from the church, and another Meeting reported a request had been made by the pupils for such teaching in their public schools. James R. Furbay, minister at Des Moines Meeting, was the speaker of the morning, bringing a message from the text, "For we are laborers together with God." Paul Baitto and Roy Thompson had charge of the praise and song service. Following a dinner served by the women of the Meeting, an interesting session of the Woman's Missionary Union was held under the direction of Mary A. Condon. The business session was conducted by the Presiding Clerk, O. W. Johnson. A discussion of the draft of the proposed new Discipline was taken up, following which George Scherer of Earlham College, a representative of the Peace Board of the Five Years Meeting and CPS, spoke on post war plans and CPS work. The young people's rally on Sunday afternoon, under the direction of Martha Hadley, was addressed by Paul Biatto. Orval H. Cox, Evangelistic Superintendent of the Quarterly Meeting, gave encouraging reports from each of the local and Quarterly Meetings, leaving Friends inspired to continue service.

The "Head of Christ," painted by Warner Sallman, has been received with considerable acclaim. To many people it seems to present a more complete character of Christ than is found in many other pictures of him. To date, a million and a half copies of it have been sent to the men in uniform by the Army and Navy Y.M.C.A.

ADRIAN SERVICE COMMITTEE ACTIVITIES OF OHIO YEARLY MEETING

Adrian Quarterly Meeting of Friends met in Adrian, Michigan, February 3, 1945. The newly appointed director of American Friends Service Committee activities, Mabel Lockwood, displayed in the business session in connection with her report, twenty-two Togs-in-a-Towel outfits, the result of the first project as a Quarterly Meeting for the Service Committee. These togs were a complete outfit of clothing for children of various ages, wrapped in a bath-towel, with the donor's name and address pinned to it, in the hope that some interesting thank-you notes will be sent by the recipients.

Honorable mention for the largest number of outfits goes to the Missionary Society at Lupton, Michigan. Their pastor, Ruby Frazier, brought with her on the snowy two hundred fifty mile trip to Quarterly Meeting, eight bundles of clothing. Next in line came Tecumseh with seven, Battle Creek with four, and Raisin Center with three.

Alta Bailey, pastor at Battle Creek, Michigan, the newest Monthly Meeting in the quarter, reports that on Wednesday night before Thanksgiving an exhibit was arranged of the used clothing collected, and three large cartons were later packed and shipped. Mrs. Will Saunders at Raisin Center reports that they have collected a nice lot of used clothing, home made quilts and lap robes, and sent a baby blanket to a Japanese-American mother at the Relocation Center at Heart Mountain, Wyoming. Olive Maloney reports Rollin Friends have shipped forty-five pounds of used clothing. Adrian Friends have also collected used clothing.

Tecumseh reports a very active group, under the capable leadership of Naomi Sallows, meeting each week in the homes of the members. The past quarter they collected, mended and shipped to the store room at Philadelphia two hundred twenty-eight pounds of good, used clothing. The knitters are busy and a quantity of sweaters, hats, mittens, socks, stockings, baby garments and a warm colorful afghan are ready for shipment. The sewers are making quilts and lap robes. A group of ladies busy with their sewing needles, knitting needles and crochet hooks, working on the same project, has an attraction for other ladies, and the Tecumseh group has new recruits from time to time who eventually become members of the Sunday School and helpers in other activities of the church. At the close of the evening, light refreshments are served and an offering taken which goes far in buying the materials necessary. Three complete layettes have been sent to Japanese-American mothers at the Relocation Center at Heart Mountain, Wyoming, and very interesting letters and pictures have been received from the families.

There is so much suffering in this world, we who have so much must share with those who have so little.

THE TALE OF A BIRTHDAY BANK

In 1925, A. Edward Kelsey visited Allen's Neck Meeting in Dartmouth, Massachusetts. He gave an illustrated lecture on Palestine and suggested that the Bible School have a birthday bank into which members would deposit a penny for each year of their age on the Sunday following their birthday. This was done and the bank celebrated its twentieth birthday in January, 1945. At the suggestion of the secretary, Rosella M. Borden, each one was asked to bring twenty cents for the bank on the following Sunday. This suggestion was enthusiastically adopted, some children brought less but many adults brought more, while most members brought the designated amount. Eleven dollars were collected and, of this amount, ten dollars have been sent toward the hospital bills of a missionary. This gift was the result of seeing the films on the Tennessee field, recently shown by James A. Coney. Later the treasurer, Harry W. Allen, reported that during its lifetime, the bank had collected three hundred seventy-five dollars and eight cents and that the yearly gifts had been sent to every field in which there is Friends' work.

NORTH CAROLINA MINISTERS' SHORT COURSE

The ministers of the North Carolina Yearly Meeting assembled at Guilford College for a two-weeks Short Course, February twelfth to the twenty-third. The program was so arranged that the ministers could attend their own Meetings over the week-end without losing the continuity of the program.

Leaders were Dr. Alexander C. Purdy of Hartford Theological Seminary; Harold Chance of the Peace Section of the American Friends Service Committee; Albert S. Arnold of the White Oak (Greensboro) Y.M.C.A.; and Samuel R. Levering, a member of the Friends Committee on National Legislation. Occasional sessions were led by Dr. Clyde A. Milner, Dr. Philip Furnas, and Dr. Ezra Weis.

The work-shop period was under the direction of D. Virgil Pike. The worship period was led by Seth B. Hinshaw, president of the Ministers' Association.

A special feature of the Short Course was a study of the Arnold Biblical Collection which was recently moved to the Guilford Campus. Albert S. Arnold, builder of the collection, lectured on the Holy Land each afternoon, illustrating his lectures with moving pictures and slides, relief maps, and articles of interest from ancient and modern Palestine. The Arnold Biblical Collection consists of more than thirteen hundred articles of instructive value gathered over a period of many years. It forms a wonderful aid to Bible study at Guilford College, for the North Carolina Yearly Meeting, and for the entire state.

The Short Course was an adventure in a new type of pastors' school, and has proved to be so successful and inspirational that it will be repeated with minor variations next year.

FAMILY LIFE WEEK

The importance of the Bible in the home will be emphasized in the annual inter-faith observance of National Family Week, May 6 to 13. This was announced by Harry C. Munro, secretary of the National Family Week Committee and director of adult work for the International Council of Religious Education. Protestant forces of the United States and Canada will join those of Catholic and Jewish faiths in calling attention of their constituencies to the resources for family living to be found in the Bible, he stated.

Using the theme, "Pages of Power for Family Living," each faith will urge its families to "follow more faithfully the teachings and practises through which these 'pages of power' may sustain and guide family life," a statement by representatives of the Protestant, Catholic and Jewish faiths, who comprise the National Family Week Committee, declares.

Churches preparing a program for Family Week may write for a folder entitled "National Family Week in Christian Churches." The cost is two cents each. Write International Council of Religious Education, 203 North Wabash Avenue, Chicago, Illinois.

The Compass, An Instrument of Direction, is a publication of Civilian Public Service. Subscriptions, one dollar for six issues, should be sent to *Compass*, CPS 56, Waldport, Oregon. Although the issues appear only a few times a year, this magazine is essential for persons who wish to keep informed regarding activities and development of men in CPS.

FELLOWSHIP COUNCIL MEETING AT INDIANAPOLIS

The annual meeting of the American Friends Fellowship Council will be held over the week-end of April 13-15, at First Friends Meeting in Indianapolis, Indiana. For the first session, an invitation has been extended to join with Indianapolis Friends in a church family dinner. The general theme which has been selected for the meetings is, "The Basis of Our Spiritual Unity." On Friday evening, April 13, the work of the Fellowship Council will be considered and a symposium on "Trends Among Friends" will be held. On Saturday, the American Young Friends Fellowship will have special consideration. Alexander C. Purdy will bring a special message on Saturday evening. The meeting will close Sunday afternoon with the consideration of the Wider Quaker Fellowship. A cordial invitation is extended to any who may be able to attend. Notification of your coming should be sent to Joseph W. Cahill, 6151 Kingsley Drive, Indianapolis 5, Indiana.

SERVICE COMMITTEE MEETING AT WICHITA

The next regular meeting of the American Friends Service Committee will be held at Wichita, Kansas, April 6-7, 1945. Notices will be circulated shortly. The tentative program will include the following items: Friday evening, April 6, Eric W. Johnson, recently returned from Calcutta, will describe the work of the Friends' Ambulance Unit and the Service Committee in the Far East. On Saturday morning the session will be devoted to the interests of Civilian Public Service and the Social-Industrial Section. In the afternoon, the session will deal with the work of the Peace Section, with special emphasis on the problem of conscription. On Saturday evening, Clarence E. Pickett will describe the European work of the Foreign Service Section, including his recent trips to England and France. Henry J. Cadbury, Service Committee chairman, expects to preside at the meeting. The next meeting after that will be held in Philadelphia, May 4-5.

GOLDEN WEDDING ANNIVERSARY

Frank V. and Anna Mendenhall Stafford observed their fiftieth wedding anniversary at the West Grove, Indiana, Meetinghouse, with open house in the afternoon of March 4. Frank V. Stafford has been a farmer, teacher, and Friends' minister. During the second year of his ministry, he and Anna Mendenhall were united in marriage at her home near Ridgefarm, Illinois. They have served the following Friends' Meetings: Humrick, Friends' Chapel, Carrol, Moser Chapel, Hopewell, Vermilion Grove, all in Illinois; Russiaville, West Middleton, Lynn, Sheridan, Second Friends of Indianapolis, New London, New Salem and West Grove, in Indiana. Their longest period of service, thirteen years, was at Sheridan and they are now in their fourth year at West Grove. Their son, Willard Stafford, lives at Sheridan. A large number of Friends gathered at West Grove to honor and congratulate Frank and Anna Stafford.

IN MEMORIAM

As it must to all men, death came last February 9 to Montclair Ewart Hoffman, Elder and officer of the Seaside Friends Meeting and retired Headmaster of Happy Grove School in Jamaica.

Happy Grove School had been in existence for about twenty years when in 1918 he became acting Headmaster upon the return of Wendell Farr to the United States. He was made Headmaster in 1922, continuing until 1937 when he retired. He was an East Portland, Jamaica, boy who attracted the attention of Arthur and H. Alma Swift, early Friends' missionaries to Jamaica, and became one of the first pupils of their school. He completed his education in the United States at Christiansburg Institute in Virginia, graduating in 1916 from Howard University in Washington.

Montclair Hoffman was inbued with the idea of building a first-rate secondary school in Jamaica to develop leaders for his people. In this, he was supported by the late Rev. Barclay of the Agricultural Society, the Hon. F. E. Reed, Director of Education, and many others, and in 1921 his school was recognized by the Schools Commission. He sought to direct the instruction toward the English ideals of secondary school work. Many boys and girls of ability could not, without his help, have had a secondary education or gone on to university careers and distinguished service to their people.

For seven years he also served as acting pastor of the Friends Meeting at Hector's River. He made numerous visits to Great Britain and the United States, and he knew intimately many of the leading Quakers.

Services were held at the Seaside Meetinghouse. A guard of honor of three boys, changing each hour, stood by the casket. He was buried in the Quaker Cemetery at Happy Grove. His work will live long after him and Friends will mourn the loss of a great personality.

CHURCHMEN APPEAL FOR JEHOVAH'S WITNESSES

Prompt paroles to useful work for more than two thousand Jehovah's Witnesses now in federal prisons for refusal to accept military or civilian service was urged on Attorney General Francis Biddle by thirty-two prominent churchmen of all faiths. Among the signers to a letter were Rev. Harry Emerson Fosdick, of the Riverside Baptist Church in New York City; Bishop Walter Mitchell, Protestant Episcopal, of Phoenix, Arizona; Bishop G. Bromley Oxnam of New York City, President of the Federal Council of Churches; Wilfred Parsons, S. J. (Catholic) Georgetown University, Washington, D. C.; Rev. George A. Buttrick, Presbyterian, New York City; Samuel McCrea Cavert, Secretary of the Federal Council of Churches, New York City; and Rabbi Morris Lazaron of Baltimore, Maryland.

Pointing out that most of the Jehovah's Witnesses now in prison have refused both military and civilian service on the ground that they should be exempted as ministers, the churchmen say: "It would be a reflection upon the record of maintaining democratic liberties in this war if some basis of accommodation cannot be found between the government and these men." The Attorney General is urged to extend parole provisions so that they may be freed to engage in essential occupations, which would permit them to continue their part-time ministering, "and at the same time render a useful service to the country."

FEELING SORRY FOR GOD

Johnnie was such a good little boy, always smiling and happy, until he was about five years of age. Then, almost suddenly, he became very irritable. His father and mother became alarmed at the sudden change in their little son, and called in a physician. It was soon discovered what was wrong. The doctor said it was his tonsils causing the trouble.

It was soon decided that the tonsils must be removed and Johnnie was greatly pleased with the thought of going to the hospital, where he would see the doctors in their white coats and the pretty nurses in their white caps. All went fine until they reached the operating room and the mask was put over Johnnie's face to give the anesthetic. Then he pushed the doctor's hands away, looked to his father standing near and said, "Daddy, they are hurting me, why don't you do something about it." The father did feel so sorry for his little

boy, for he knew that he was in great distress. The father was in greater distress.

Today men everywhere have caused the heart of God to suffer, and should we not feel sorry for him? Man is the only creature that is created in the likeness of God and today the world over man has obviously failed to follow his creator as closely as he should. Did you ever feel sorry for God who is often helpless to stop our pain?

AGNES LOWE PARSONS.

High Point, North Carolina.

BIRTHS

BEESON — To Sheldon and Dorothy Beeson, a son, David Allen, on February 24, at Long Beach, California. The parents are members of First Friends, Long Beach, California.

JONES—To Wilfred V. and Fern D. Jones, a son, George Drummond, on February 6 at Chicago, Illinois. The parents are members of Fifty-seventh Street Meeting.

LANGSTON — To Walker and Bertha Morgan Langston, a daughter, Barbara Jean, on February 14, at Richmond, Indiana.

WILES — To Leslie E. and Eleanor Deadman Wiles on February 20, a daughter, Linda Ann, at Cedar Rapids, Iowa.

MARRIAGES

HINSHAW-MENDENHALL—Margaret V. Mendenhall of Los Angeles, California, to Clarence Hinshaw of New Providence, Iowa, on March 2, in the home of Frances and Edwin McGrew, at Altadena, California. He is a member of the Board of Trustees of Penn College, of which he is a graduate. They will reside on the farm near New Providence, Iowa.

HOOVER-HEALD—Mamie Ruth Heald to Thomas B. Hoover on February 24, in the Plainfield Friends Meetinghouse, with Milo S. Hinckle, minister. They will reside at State College, Pennsylvania.

DEATHS

BOSLEY — Martha Bosley on January 15. She was a member of Lick Creek Meeting of Western Yearly Meeting. Services were held in Paoli, Indiana, Friends Meetinghouse, with Elizabeth M. Reagan in charge, assisted by Samuel Riggle. She is survived by her husband, Sherman Bosley.

COX—Mary Lindley Cox on February 13, at her home near Alva, Oklahoma, at the age of eighty-seven years. In 1888 she was united in marriage with Lucius Cox who preceded her in death. A lifelong member of Friends, and a member of Alva Meeting for many years, she made a valuable contribution to the work in that community. Surviving are three daughters, Mary Idelle Cox, Evelyn C. Hoch, and Bernice Martin; a son, Howard; and three grandchildren, all of Alva.

GRIFFIN—John C. Griffin on February 20, at Newton, Kansas, aged ninety-one years. A birthright Friend and native of Indiana, he was a retired Friends minister, having served in Indiana, Kansas, and Oklahoma. He is survived by a daughter, Martha Carter, Eastborough, Kansas; a son, J. M. Griffin, Plainfield, Indiana. Services were in the charge of President W. A. Young of Friends University, assisted by Robert Cope, minister of University Friends Meeting, Wichita.

MOORMAN — Peninah Moorman, the daughter of Richmond and Mary Morris Moorman, at Richmond, Indiana, on February 28, aged ninety years. She was a birthright member of Friends, with membership in First Friends Meeting, Richmond, where for many years she was custodian of early records. Surviving are a brother, Joel H. Moorman, Coatesville, Indiana; a niece, Lulu Moorman, of Long Beach, California; and a nephew, Arthur Moorman of New York City.

SHATTUCK — Rosa E. Shattuck of Highland, Minnesota, on March 1, at the age of eighty-one years. She became a Christian early in life and was active in church and Sunday School work and was a charter member of Highland Friends Meeting where services were conducted by her pastor, Thomas Brown. A brother and two sisters survive.

SHIELDS—Amanda M. Shields, a member of Blue River Meeting and resident of Salem, Indiana, on January 11, at the age of ninety-one years. Services were held in the Salem Methodist church, followed by another service at Blue River with Elizabeth M. Reagan and Elmer C. McKinney in charge.

WHITELY — Mary Olive Whitely, daughter of Henry and Martha Wasson, on February 25, at Hominy, Oklahoma, aged sixty-eight years. She was born near Carmel, Indiana, and was married to Charles O. Whitely in 1899. During the intervening years she has been active in the service of Friends in the states of Indiana, Oregon, Kansas, and Iowa, before going with him to work among the Osage Indians. Besides the husband, she leaves two children, Mrs. J. M. Eastburn of Hot Springs, Arkansas, and Robert W. Whitely of Wichita, Kansas; two sisters, Mrs. Fred E. Wyman of Emporia, Kansas, and Marie Wasson of Kansas City, Missouri. Services were held at Hominy, Oklahoma, with the ministers of the city in charge, and at Oskaloosa Friends Meeting; burial being made there in Friends' cemetery.

WANTED IMMEDIATELY

Housekeeper for Huntington Home, Amesbury, Massachusetts. Capacity fifteen. Salary and further information, apply to Ernest C. Ainsworth, 64 Whitehall Road, Amesbury, Massachusetts.

WANTED — Counselors and Head Counselors for THE FRIENDS CAMPS, Camp Dark Waters and Camp Onas. Accommodations for married couples. Applicants with children considered. Address John W. Parker, Director, Westtown School, Westtown, Penna.

WHEAT GERM FOR VITALITY

Are you run down? Do you need a "lift"? Possibly your diet is lacking in enough vitamin B-1. Enrich your food with two heaping tablespoons daily of Hayden's Wheat Germ. Mail me $1.00 ($1.15 west of Rockies) for four 10 oz. packages, fresh from the mill. Perry Hayden, President Hayden Flour Mills, Dept. AF, Tecumseh, Michigan.

WANTED TO BUY

PAINTINGS by EDWARD HICKS—Bucks County Pennsylvania Quaker artist (1780-1849). Kindly describe subject and condition and also state price.

ROBERT CARLEN
323 S. 16th Street
Philadelphia 2, Pa.

WILLIAM PENN COLLEGE

offers seven Hagan Scholarships of $200 each to worthy and needy students. Applications for the Academic year 1945-1946 should be in by April 15, 1945. For further information about the College write Cecil E. Hinshaw, President, William Penn College, Oskaloosa, Iowa.

WESTTOWN SCHOOL

Established 1799

The founders of Westtown planned a school in the country where the environment could be determined within the school itself. This foresight has resulted in a community that is especially planned for the education of boys and girls. The rural setting offers a rich variety of activities for the teen age.

For further information write to

JAMES F. WALKER, *Principal*, Westtown School, Westtown, Pennsylvania

PROVIDENT MUTUAL

LIFE INSURANCE COMPANY OF PHILADELPHIA

Pennsylvania • Founded 1865

LOCAL MEETING DIRECTORY

BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister Phone Thornwall 5370.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CAMBRIDGE, MASSACHUSETTS

Friends Meeting at Cambridge, 5 Longfellow Park (near Harvard Square). Meeting for worship each First Day at 11 a.m. Monthly Meeting second Fifth Day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883 or TROwbridge 3867.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive.. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. E. Howard Marshall, 7131 S. Eberhart Avenue. Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 513 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2303 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Church School, 9:30 a. m.; Morning Worship, 10:45 a. m. Herbert Huffman, Minister, RIley, 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmont Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LONG BEACH, CALIFORNIA

First Friends Church, Atlantic Ave. at Ninth. Morning Worship at 11:00 a. m. Evening Service, 7:30 p. m. Donald B. Spitler, Minister. Phone 623-305.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. Eli S. Wheeler, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Irene D. Stranahan, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 221 East 15th Street, New York 3, N. Y., from October through April, Sunday at 11:00 a .m. All welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Meeting for Worship, 11:00. George Moore, Minister.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

The American Friend

Authorized by the Five Years Meeting of Friends in America

Published fortnightly by

THE FRIENDS PUBLICATION BOARD

101 South 8th Street, Richmond, Indiana

PERSONNEL OF THE BOARD

BUSINESS COUNCIL

Alvin T. Coate.....Indianapolis, Indiana
Chairman of Council and Board
James C. Matchett.....Chicago, Illinois
Vice-Chairman of Council and Board
Jesse O. Parshall.....Richmond, Indiana
Secretary-Treasurer of Council and Board

EDITORIAL COUNCIL

Albert L. Copeland.....Knightstown, Indiana
Chairman
James R. Furbay .....Des Moines, Iowa
J. Hoge Ricks.....Richmond, Virginia

Subscription Price $1.50 per Year
Single Copies, 10 Cents
Foreign, 50 Cents Extra

Make all checks and money orders payable to Business Department
THE AMERICAN FRIEND
Richmond, Indiana

Address all correspondence having to do with the Editorial management of the paper to
EDITOR, AMERICAN FRIEND
Richmond, Indiana

Advertising rates given on application
Address Business Department

GEORGE SCHOOL

Enrollment of Friends' Children

A FRIENDS' COEDUCATIONAL BOARDING SCHOOL

Applications must be received before Fourth Month 1st (previous years Fifth Month 1st) to ensure reserving places for children of Friends. At that time the enrollment will be completed and a waiting list established. The Committee on George School is anxious to serve the needs of children of our Society. The Scholarship Committee is considering applications during Third and Fourth Months. For a catalogue and application blanks address—

GEORGE A. WALTON, *Principal*, Box 351, GEORGE SCHOOL, PA.